

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. B. BURLINSON, Postmaster-general.

Vol. XXXV

February 28, 1918

Number 9

## Will the Church Stand the Test?

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## The Average Citizen and the War

MAR 1 1918

CHICAGO

# 1918 Is Our Richest Year!

**T**HE discussions we are carrying forward in *The Christian Century* are too rich and too important to enjoy by ourselves. Our readers have the "missionary" spirit and wish to carry the "good news" of the "Century's" message to thousands of others. Note these features that the editors are holding back just now until you have a full chance to give your non-subscribing thoughtful friends a chance to become subscribers:

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- The War and Our New Thought About God.
- The War as a Rebuke to the Divided Church.
- The War and the Misuse of the Bible.
- The War and the Inner Life of the Soul.
- The War and Missions.
- The War and Prayer.
- The War and the New Era of Poetry,

and many other themes of which these are but suggestions.

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## The Millennium and the Return of Christ

Are we on the verge of the Millennium?

Is Jesus about to return to this earth?

Do the Scriptures prophesy the present war?

These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the counsels of the churches. Professor Herbert L. Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture.

Readers of *The Christian Century* may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

**The Millennium Series Begins in March**

## Billy Sunday and His Meetings in Chicago

Mr. Sunday begins this spring in Chicago what he himself and his supporters the country over believe is to be the crowning meeting of his extraordinary career. It is expected that this city will "go wild" over Billy Sunday. Here he won his fame as a baseball player. Here he was converted. Here he did his first public Christian work. When Billy Sunday comes to Chicago he comes home! Great preparations are being made by the churches for his meetings. It is expected that the "dry" petition filed Jan. 31 will precipitate a local option election in April. It is something to look forward to—a local option election, with both men and women voting, and Billy Sunday in town!

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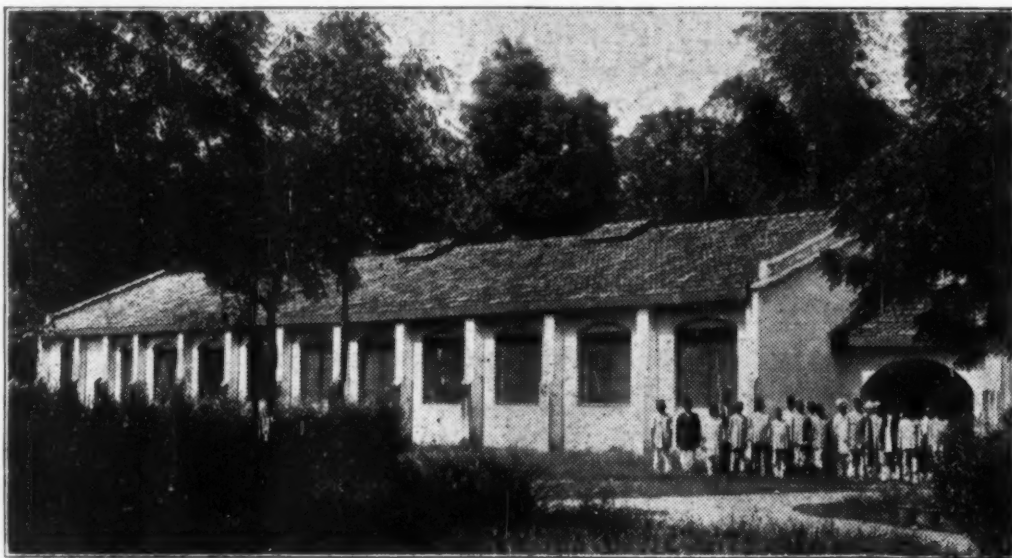
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# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## Will the Church Stand the Test?

I AM convinced that we are living today in one of those spiritual crises of history which constitute a coming of the Lord. We are witnessing today an advent of Christ and a day of judgment. If a Hebrew prophet were reincarnated today he would describe the present world situation in glowing apocalyptic language. He would see the Lord descending upon the clouds. He would hear a voice from the skies, saying, "Yet once more I shake not the earth only but the heavens also, and that word 'yet once more' signifieth the removing of the things that are shaken as of things that are made that the things that cannot be shaken may remain." He would see kings and sovereigns, governments and dynasties, *Kulturs* and civilizations, tottering and falling that amidst their ruins a new sovereignty, a new and celestial civilization, the kingdom of God, might arise. He would see the judgment set and the books opened!—and the Lord upon his throne that he might try the ways of men and of empires.

It is no wonder that in this world situation a pre-millennium and second-adventist madness should seize the minds of many saturated with crude and literalistic interpretations of the glowing poetry of apocalyptic scripture. This madness has run like a pestilence throughout our popular religion today. And it is literally a pestilence, for it paralyzes all effort and endeavor to make the world better and set up the kingdom of God on earth. There is nothing to do but to wait passively and expectantly for the coming of the king and the kingdom from the skies. And yet the voices of the day—aye, the voice of God—fairly shout in the ears of the Church and of the Christian people: "Why stand ye gazing into heaven?" Look to the earth and do what you can to lay amid the wreck of false and effete civilizations the foundations of the celestial civi-

zation, the kingdom of God upon earth, to set up amidst the ruin of things that have been shaken the basis for things that cannot be shaken.

This is the lesson set for the Church today; this is the supreme duty laid upon her. Amidst a tottering and changing world stands the eternal Christ, the standard and norm of all judgment, "the same yesterday, today, and forever." Nothing can stand permanently which is not according to his mind and spirit. The only sovereignty that can last is his sovereignty. The only kingdom that can finally abide is the Kingdom of God, and that means, as Bishop Gore has phrased it, "all human society reformed and regenerated until it shall be according to the will of God," or as the Lord's Prayer more tersely puts it, "Thy Kingdom come," that is, "Thy will be done on earth as it is in heaven." Surely these are times that try men's souls, and not the souls of men only but the souls of peoples and nations. All human institutions are being subjected to a searching test. They are being "tried so as by fire," and the Church—organized Christianity—is by no means excepted.

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It is a day of judgment for the nations. The sword is piercing the souls of many peoples and the thoughts of their hearts are being revealed. The philosophies that lie behind their respective *Kulturs*, upon which their characteristic civilizations are founded, are being brought to light and searched and proved thereby. In the lurid glare of this world-wide conflict the ideals by which they live and which they think worth fighting and dying for are brought out.

And in this universal judgment shall the Church, the organization of religion, escape? Nay, as I see it,

"judgment is beginning at the house of God." Never did the Christian Church face a more searching test or a more supreme opportunity than she does today. God give us, her appointed leaders, vision to see and wisdom to grasp this crucial crisis. God grant that we may know the day of our visitation. I, for one, feel by no means sure of the outcome for some of us. The Church that is the body of Christ on earth, the Church that mediates and interprets his spirit and mind to the world, the Holy Catholic Church, that shall stand through all this wreck and ruin and only be strengthened thereby—I have no doubts about that. "The gates of hell cannot prevail against that Church." But our particular organizations of the religious and Christian life—the Baptist communion, the Methodist Episcopal body, or even the Protestant Episcopal Church—about these I am not so sure. All depends upon how we meet the crisis, particularly upon how fully and truly we mediate and interpret the spirit and mind of the Christ to the tremendous and crying needs of this present age.

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I sometimes think it would be a good thing for all who are called to the office of leadership in the Church to serve an apprenticeship in the camps and cantonments and in the trenches themselves. For there today is the seat of judgment. There are applied the most searching tests to all our notions about the Church and religion, and under that test the unreal withers and the real alone abides. There under the piercing sword, the thoughts of many hearts are revealed, thoughts that dwell everywhere in the hearts of the masses of men even in the peaceful times and fields of our ordinary ministry, but thoughts that are ordinarily concealed from the professional representative of the Church and religion by that natural and indomitable reticence of the average man on the most sacred subjects. But there, under this tremendous experience, in the face of death and in the light of the great tragedy, the human heart is laid open and we behold its inmost needs and its real convictions as regards the Church and religion. And to those needs and convictions we must somehow address and adapt ourselves, whatever be our preconceived notions. For it is a condition and not a theory which confronts us. That is the testimony of all who have had any experience of a ministry at the front. Here is the testing ground and the laboratory where we prove the validity of our message and our mission for the day in which we live. Here we can test the question: "Can the Church make good and can our religion appeal to the average man in this present age?" Let us see what has been found out already by those who have had experience at the front.

\* \* \*

First, titles are of no avail. The soldier at the front has a strange lack of discrimination. He cannot readily distinguish between a bishop, priest, or deacon of the apostolic succession and a Y. M. C. A. worker, or even a soldier in the Salvation Army. They all look alike to him. They are simply representatives and ministers of

religion. Claims and assertions do not go with him. He does not recognize prescriptive authority. Arguments based on apostolic succession or historic continuity do not appeal. The man at the front is utterly practical and pragmatic; he has but one test: "Does the Church make good today? Does the religion she preaches meet and minister to the real needs of an actual experience?" And the average man at home is just like the average man at the front. The thoughts that are patent there are latent here among the masses of men. There those thoughts have simply been revealed, uncovered, by the piercing sword of a searching experience.

It is perfectly evident to all who face the situation squarely that an autocratic Church cannot serve the needs of a democratic age. Authority based on divine right and transmitted by heredity will no longer appeal either in State or Church. You may argue until you are red, white, or blue in the face about apostolic order and primitive faith; you may prove beyond doubt that the lines of historic continuity which connect us with our divine sources and apostolic origins are unbroken, and that therefore our orders and sacraments are regular, genuine, and valid. For my part, I accept heartily all these assertions and the arguments upon which they are based. I believe sincerely in all these claims. But the men of today answer: "Well, what of it? Admitted that the channels, the pipe-lines, which connect the Church of today with the original springs among the hills of Galilee are unbroken, do they carry down to us the water of life which can cleanse our sins and slake the thirst of our souls? If not, we will look to some nearer and more immediate source, for God is still in his heaven and Christ is still in his world. If the bishop, priest, or deacon of apostolic succession and the Church of apostolic order and primitive faith do not make good, we will find directer access to the fountain of truth and grace in the Y. M. C. A. worker, the tent evangelist, or the Salvation Army soldier. We judge religion by Christ's rule, by its fruits and not by its roots." It is a condition and not a theory which confronts us, and we must meet it. We must make good.

\* \* \*

Again, a divided Church will utterly break down under the terrible proving of this searching test. We are demonstrating that fact in our present religious work in the trenches and at the camps and cantonments. The various denominations are watching each other jealously and persistently nagging the War Administration to secure for each its proportionate quota of army chaplains and to see to it that no one denomination gets ahead of another. We are setting up about the camps and cantonments scores of discordant altars—a Babel, with its confusion of tongues, rather than a Zion, to be a haven of strength and peace. There must be a conventicle of some sort for every group of organized religion, for the "Two-seed-in-the-spirit" Baptists, for those who stand for buttons and those others who stand for hooks and eyes, for the one-foot-washing Dunkards and the two-feet-washing Dunkards. Would it be any wonder if the executives who have large affairs to ad-

minister should grow utterly impatient and throw us all out of court? And is it any wonder that the common soldier often turns away from this Babel of shibboleths either in despair or contempt and abandons organized religion altogether? Is there not ample ground for Dr. Newman Smyth's suggestion that we choose and send forth our common representatives for religious work with some common ordination which will invest them with the authority of a united Church? And is there not room also for another suggestion, that the President of the United States appoint a commission on religious work in the Army and Navy, the members of which shall be nominated, say, by the Federation of Churches, and commit to this commission the choosing of workers and the administration of the work?

And what is patent here and now is latent everywhere and always. This is the common attitude of the average man towards our divided Christendom. These thoughts, now revealed by the piercing sword, dwell in many hearts.

Yes, a divided Church is sure to break down under this tremendous test. A divided Church cannot speak with any authority in or give any adequate spiritual interpretation to this supreme tragedy of history. A divided Church, rankling with denominational jealousies, cannot concentrate on the stupendous task of ministry to the spiritual needs evoked by war or of the new age that shall come after the war. We have already practically handed that task over to the Y. M. C. A. and the Red Cross, which at least partially represent the spirit and mind of Christ and essential Christianity. They alone stand for a united Christianity.

Shall we not learn the lesson of this crisis? Shall we not come out of this test welded into a closer fellowship, less insistent on our peculiar shibboleths, or presenting fewer bristling points of antagonism, but searching more earnestly for our common grounds of essential agreement, exercising the ministry of reconciliation and seeking the "unity of the Spirit in the bond of peace?" Unless we do, our present organization of religion is doomed.

\* \* \*

And lastly there is our religion itself, the religion the Church commonly preaches and labels with the name of Christ. That too is being tried so as by fire in this present crisis.

I know of no book more illuminating in the present situation, none better for any person to read, than Donald Hankey's "Student in Arms." The author has sealed his testimony with his blood. I commend especially two chapters, "The Religion of the Inarticulate," and "An Englishman Prays." According to our author, Tommy Atkins and his chaplains do not always understand each other. The chaplain often thinks Tommy utterly irreligious and even godless, partly because he is frequently somewhat rough in his speech and manners, partly because the chaplain cannot generally scare Tommy into outward expression of fear of death and an approved preparation to meet his God, but chiefly be-

cause Tommy does not readily take to Church drill or conform to the conventional practices and observances of outward religion and because he cannot or will not use the conventional language of religion.

And to Tommy the chaplain's religion often seems made up wholly of these elements: Church drill, conformity to practices whose value Tommy does not appreciate, assent to doctrinal statements he does not understand, and use of a certain language or lingo which seems to him either cant or unintelligible; and in addition a meagre round of negative and largely sumptuary ethics, not swearing, not drinking, not smoking, not dancing, not playing cards, not going to theaters, in general not enjoying yourself, and in consequence holding yourself superior to and better than those who do these things. In other words, the chaplain's religion sometimes appears to Tommy as Pharisaism *redivivus*, a mixture of formalism and cant, with a dash of hypocrisy and spiritual pride, all of which eventuates in separatism. I am quoting in substance the author.

And yet, Hankey declares, Tommy has a religion deep down in his heart, though it is a dumb and inarticulate religion. He admires above all the gentleman who has it and is unconscious of it, who does not "put it on"; that is, his crowning grace is humility. He demands above all things reality and sincerity. He hates all shams and hypocrisies. He even has respect and reverence for the strength of manly purity, though he does not always practise it. And supremely he stands for loyalty and service—loyalty and service to a fellow and friend or to a cause—and he will follow loyalty and service unswervingly and unflinchingly up to the limit, the ultimate test of complete sacrifice, that is, to the death.

\* \* \*

Now when we think on these things we discover that they are in substance and essence the chief principles of Jesus Christ as set forth in the Sermon on the Mount and in the gospels generally, and also as revealed and incarnated in the character and the person of the Master himself. And they are leading Tommy whither they led Jesus—to the cross. Yes, Tommy is often blindly, ignorantly, and stumblingly yet really following Christ, and that, too, on the road to Calvary. He has taken up his cross to follow him. And yet frequently he does not know it. "His eyes are holden that he should not know" that Divine Companion who walks with him along that path of duty and devotion, loyalty and service, up to the ultimate sacrifice. What he needs is to see Jesus as he is. What he needs is to have this inarticulate but real religion of his heart, these secret ideals and aspirations, made vocal and articulate and he will recognize in them the very voice of the Master. Then and then only will he give himself wholeheartedly in outward confession and conformity as well as in inward and secret loyalty.

More than that, as is suggested in the chapter, "The Englishman Prays," the ordinary man when he comes suddenly into this supreme experience of war is conscious of a spiritual awakening. Thoughts long hidden in his heart are revealed even to himself by piercing



sword. He is aware of spiritual needs, yearnings, and cravings, hitherto narcotized and smothered by the monotony and commonplaceness of his ordinary experience. He wants some spiritual interpretation of the mystery of life and of death and the awful tragedy that surrounds him. He wants to find some significant meaning, some worthy purpose, some indestructible values, some noble end in it all. Above all he wants God. He gropes after him if haply he may find him. The prolific literature inspired by the war, prose and poetry, is abundant testimony to that fact. It is saturated with religious longing and spiritual yearning with some measure of realization. For instance, H. G. Wells' "Invincible King" is a groping apprehension after the Christ and the indwelling spirit, but without the Father, and therefore it ends in the futility of unreality.

\* \* \*

And the answer to all these awakened needs and longings in the hearts of men the Church holds, if she will but give it plainly and simply. That answer is the Christ, his revelation, his religion. Not the ecclesiastical Christ of tradition and convention, with the religion of assent to dogma and conformity to practice, a Christ often as unlike the real Christ, who walked the hills of Galilee and taught in the streets of Jerusalem and still speaks in every heart that is human, as the stained glass figure of a saint in the average church window is unlike any real man you would meet in the streets. Nay! But the answer is this real Christ, the Christ of history whose "words are spirit and life," and the eternal Christ of our own deepest living experience, the Christ we touch and know at our highest moments. Let us present that real Christ to men and the inarticulate religion in many a dumb heart shall find tongue to confess his name and sing his praise. That is what many a man is unconsciously waiting for today in the shops and offices and the fields of peaceful industry about us as well as in the camps and trenches of this great war, the revelation of the real Christ which alone can meet and answer the revelation of need in his own heart. For, as Samuel Taylor Coleridge has said, "As the right key fits all the wards of the most complicated lock, so does the revelation of Jesus Christ fit all the manifold needs of our

complicated human nature." Christ finds us, finds us at our deepest depths and our highest heights as well as on the common levels of our daily experience.

CHARLES D. WILLIAMS,  
Episcopal Bishop of Michigan.

## A Hopeful Parallel

SOME time ago, in reviewing the book *Progress*, we alluded to an interesting coincidence of thought between Mr. F. D. Kershner of the "Christian Standard" and Prof. E. S. Ames, a coincidence which was pointed out by Professor Charles M. Sharpe in the latter's chapter in *Progress*. In a recent number of the "Standard" Mr. Kershner intimates that our allusion was unfair, either to himself or else to Dr. Ames. We regret that he should judge the matter in this way, for our sole comment on the matter was to the effect that reflection on this parallel between these two writers would be rewarding in more ways than one. We did not intimate that this coincidence, even though it is in a cardinal point of Christian conviction, the meaning of the confession of faith itself, extends to the whole religious position of the two men.

We quite agree with Mr. Kershner that parallels are often very delusive, and that one ought not to draw large inferences from insufficient even though specious data. We remember very distinctly Mr. Kershner's own good example in this regard some years ago when he was yet editor of the "Christian Evangelist." At that time he called attention to some of the positions and practices of the Hyde Park Church, of which Dr. Ames is pastor, and answered the question in the minds of many whether or not Dr. Ames is a Unitarian. Mr. Kershner declined to say that Dr. Ames is a Unitarian, contenting himself with affirming the opinion that the practices and teaching mentioned were Unitarian. We regarded this as giving to Dr. Ames a clean bill of health, so far as the charge of Unitarianism is concerned, however much it may have seemed to impugn his consistency.

We are glad to have Mr. Kershner come forward with the present more explicit denial of the method of the "deadly parallel." This method has been much in vogue with certain religious journals and we may expect that Mr. Kershner, so far as his influence extends, will refuse to countenance its further employment. It will be noted by the reader of Dr. Sharpe's chapter in *Progress*, that he does not draw any wholesale conclusions with reference to the agreements between Dr. Ames and Mr. Kershner. Indeed, he expressly refers to the wide divergence of the two men in many respects. The point which he emphasizes, however, and which was in our mind when we referred to the matter, is that this remarkable coincidence comes at so crucial a point in Christian faith—a point which must be superlatively significant to all instructed Disciples of Christ. For the parallel lies in the sector of the line of Christian defense which all Disciples would agree is

### The Search

By Thomas Curtis Clark

I SOUGHT His love in sun and stars  
And where the wild seas roll,  
But found it not; as mute I stood,  
Fear overwhelmed my soul;  
But when I gave to one in need,  
I found the Lord of love indeed.

I sought His love in lore of books,  
In charts of science' skill;  
They left me orphaned as before,  
His love eluded still;  
Then in despair I breathed a prayer;  
The Lord of love was standing there!

vital, and in which the genuineness and sufficiency of Christian faith is to be determined. If it were at some remote point upon the periphery of Christian thought—in the realm of opinion—then there could be little significance attached to it. But it is at the very heart. Here we must, in the interest of clearness and truth, present the parallel to the eyes of our readers.

## MR. KERSHNER

When one studies this early confession (Peter's at Caesarea) more and more he is irresistibly driven to the conclusion that the first creed of Christendom was not a statement of dogma at all, but rather an affirmation in regard to the Christ ideal of life. In other words, the early convert was asked to accept Jesus as his Ultimate Ideal, as his supreme Lord and King, as the one whom he pledges himself to obey in all things pertaining to life and destiny. This, of course, was to accept his ideal, and it is the only practical meaning which the divinity of Christ can have for anyone. "The Religion of Christ," p. 120.

"Very obviously then, an affirmation of acquiescence in His deal of life ought to constitute the confession of faith demanded from His Disciples." Ibid, p. 121.

"Upon this great historic creed, not a pronouncement of philosophy, not as a tenet of theology, but as a practical expression of a desire to live the Christian life, the mighty hosts of Christendom will sometime be one." Ibid, p. 123.

The italics are in part Dr. Sharpe's as given in *Progress* and in part ours.

With these parallels before us can we wonder that Dr. Sharpe should say: "It is encouraging to note the close agreement between these two influential thinkers, so diverse in many ways, and yet united at this central point from which any real construction of Christian thought for our age must proceed." There are some of us who are constantly looking for vital points of agreement between our differing schools of thought, in the interests of that unity of faith which our history teaches us we should above all things seek to preserve.

We would like to ask Mr. Kershner whether he regards the point of agreement between himself and Dr. Ames as being really an agreement in the cardinal and decisive point of Christian faith. If not, we would like him to state what he regards as such cardinal and decisive point. We note his statement that the parallel is solely concerned with "a coincidence of view with regard to the ethical import of the message of Jesus Christ." But we submit to the careful reader that the agreement relates to the real and only practical mean-

## DR. AMES

"More directly stated, Christ presents a problem not for the intellect alone, but primarily for the will. The question is not what think ye of Christ? But what will you do about Christ's example and ideal of life?"

"I am in favor of changing the wording of the Christian confession in order to restore the simple New Testament meaning of it. Instead of asking a candidate, Do you believe that Jesus Christ is the Son of God? I would ask him, Are you willing to follow Jesus and do the utmost within your power to establish His Kingdom of Love in the world?"

ing we are able to attach to our confession of faith in Jesus Christ *himself*. It relates to the only "practical meaning which the divinity of Christ can have for anyone." (Mr. Kershner.) It is an agreement upon a practical interpretation of the great historic creed upon which, as Mr. Kershner further says, "the mighty hosts of Christendom will sometime be one."

We are not concerned to question the wide divergence of view which results from the differing temperament, training, and general philosophic positions of these two thinkers, but would call attention to the relative unimportance of these, so far as Christian fellowship is concerned, if, indeed, the Disciples have been in earnest about their doctrine of the centrality of Christ in his religion. The logic of the respective books of Dr. Ames and Mr. Kershner is nothing to the point. May we not indulge the hope that from the center which they hold in common it will be possible for them and others who think with them to construct in process of time larger syntheses of thought which will further the ends of brotherhood and service?

## Irreligious "Religion"

NOT everything that calls itself by the holy name of religion is in truth entitled to that name. We have cults and sects which, pretending to be religious, are in truth anti-religious. There are men in orthodox circles who preach sermons as destructive of religious attitude as any lecture of Bob Ingersoll could ever have been.

We insist that a religion which turns the attention of the individual entirely upon himself is essentially irreligious. The frenzy of the holy roller, the ravings of a pentecostal religionist, may seem to the poor deluded followers of these cults to be religious attitudes, but just so far as these sets make their followers more self-centered than before, just so far has the native religion of these people been broken down. The man who has no desire except to save his own selfish soul or to gain some psychological experience, has never caught a glimpse of the great socially-minded religion of Jesus Christ.

We have heard sermons in revival meetings conducted by the very orthodox in which the preacher pleaded for church attendance and the life of prayer, but used ridiculous and laughable illustrations which produced an attitude contrary to that which he had been commending to his hearers. All of this is a hindrance to the spirit of true piety.

Religion is a delicate thing and can be injured by coarseness as well as by selfishness. The Christian and the true gentleman are not unlike each other; the boor in the pulpit really becomes an enemy of the finer religious things.

Humor has a place in life. We can sometimes even afford to laugh at sin. There is a place for humor in the sermon, if it is chaste. But we cannot afford to associate humor with holy things; here only the spirit of deepest earnestness is in place.

We must test a religious group and system by the

fruits which it brings in life. We know religion by measuring it with the mind of Christ. Whatsoever is not of his spirit, is irreligious.

## Human Life and the War

**T**HE sense of the infinite value of human life is to be found throughout the Bible. The original man of Genesis is set forth as moulded by the hands of God and made in His image. The Psalmist exclaims, "What is man that thou art mindful of him; and the son of man that thou visitest him? Thou hast made him a little lower than God; thou hast crowned him with glory and honor." The value that Jesus put on human life was set forth every day in his ministries. At the heart of his theology was the great creed, "I believe in my fellow men."

In our American life we have developed a deep appreciation of the value of human life. In the early days, when the population was sparse in the country, a human being was enormously valuable. In more recent times, the growth of social idealism and religious interests has still further increased our sympathies and human appreciations.

Now the war comes along and herds men together as cattle are lined up at the stock yards for the slaughter. A general is called upon to sacrifice a whole division. Even the captain on the march will send one man forward as the "sacrifice." The common soldier grows used to horrible sights. His comrade of a moment before is only a bit of carrion now. Is it possible for millions of our fellow countrymen to pass through these trying experiences and not be brutalized? Will the post-bellum period be characterized by brutality, a disregard for human values?

It is religion alone which can preserve the spiritual attitude of a man toward his fellows. Every true-hearted chaplain, every Y. M. C. A. worker, every genuine Christian in the ranks becomes enormously significant in keeping alive the beautiful spirit which is the foundation of our democracy and of the true New Testament faith.

## The Test of the Tax

**A**N APPEAL to the ministers of America to help collect a tax is something new for the government. Recently there went out from the Treasury department in Washington a letter from the Commissioner of Internal Revenue asking the assistance of ministers of religion in cultivating a conscience with reference to the new income tax. The commissioner said: "Shall not the clergy of free America sound a ringing call to the people to help in the cause of democracy and freedom? Our clergymen, better than any other men, can impress these great truths upon the hearts of the people. You can inspire patriotism, unselfishness, promptness. You can show that in paying their income tax our people are helping to bring victory and peace."

The moral dangers connected with the income tax are very real. It is possible that this tax might make us a nation of liars. While the government could and would detect and punish many people making false returns on their incomes, it would be impossible to trace the income of every citizen. Better than a small army of government detectives is the use of a civic conscience which would make odious in the eyes of every citizen the idea of defrauding his government.

Concerning our methods of raising income for the government in these times, there is room for an honest difference of opinion. So far, of all the industrial operations of our country, agriculture has borne a rather disproportionate share of the war burden. Concerning the matter of making honest returns, however, no good citizen will argue.

Shall the ministers become tax collectors, like the publicans of old? That they cannot afford to do. But it is appropriate in times of war or of peace to preach honesty and civic spirit, and there is no reason why this should not be done loyally in this present emergency of our government.

## Ink and Ideas on the Congo

**P**ARADOXICALLY, one may say that it is printer's ink which will wash away the stains of heathenism in the world. The preacher has his place, but trains are not swift enough, nor boats numerous enough to carry him on his errands. The tongues of the messengers are to be multiplied a thousand fold by the testimony of the printed page.

There has been in the Congo country for a long time a printing press of a modest sort, but the development of that splendid work has brought a need for more printed matter than could possibly be supplied by this means. The death of Frank Battson of the Volunteer Band of Drake University has served as a challenge to the students of Drake and Bethany to provide funds with which to supply the Printing House on the Congo.

This extension of the printing facilities of the mission has been brought about by the fusion of the mission work of the Foreign Christian Missionary Society with that of the Christian Woman's Board of Missions and it means a rapid extension of the work on the Congo which will require an increase of every kind of equipment.

We should remember that when our missionaries went into the Congo country there was no native alphabet and the Congo people were skeptical about the possibility of communicating by written symbols. It has been a missionary enterprise to create a grammar and a dictionary. It will be a missionary enterprise to keep up this good work until an abundance of printed matter works the same splendid results that have come to us who have the advantage of a longer history of culture.

Christianity is a teaching religion and there can be no permanent missionary work without the printing plant as one of the items of the program. A religion of ritual may depend upon its drama, but a religion of the mind and heart must call to its aid the literary arts.



## The Time Table

### A Parable of Safed the Sage

NOW it came to pass in one of my journeys that I rode in a Locomotive; and just before the train Pulled Out the Conductor came beside the Cab and handed the Engineer a New Time Table, and the Conductor Spake unto the Engineer, saying:

"She goes into effect today, Bill. Burn up the old one."

And the Engineer took down the Old Time Table and cast it into the Burning, Fiery Furnace, and it was totally consumed.

And I spake unto him, saying:

What do ye, burning up the Old Time Table?

And he showed me the new one, on the face whereof was printed in letters of great size:

Destroy All Previous Time Tables.

And I said unto him:

But consider how useful hath been the Old Time Table. It hath brought thee and thy train safely on time for six months, and never wast thou at fault so

long as thou didst guide thy train according thereto. And behold it differeth but little from the new one. Wherefore shouldst thou cast it into the Burning, Fiery Furnace?

And he said:

The less it differeth the more certainly I must burn it. If the differences were great I might Remember them, but being so small, and with the Habit that is upon me, I should certainly forget, and my train would go Skyhooting through the Rear end of some other Train, and the Passengers thereof would go to Heaven ahead of Schedule Time. Wherefore must every Old Time Table be utterly destroyed.

And I opened the Bible, and I read therein how Hezekiah brake in pieces the Brazen Serpent that Moses had made, and called it Nehushan, though many sang in his day,

"It was good enough for Moses  
And it's good enough for me."

And the Engineer rang the Bell and blew the Whistle, and the Train sped away along the Track, and as the Journey proceeded I thought much of these things.

## Saviors

By Charles Manford Sharpe\*

DARK silence broods about the hill;  
Grim, breathless, tense, the fateful hour:  
The Lords of Hell have had their will;  
Securely stands their ancient power.

Yet, O ye faithful ones, rejoice!  
In you he triumphs o'er the grave;  
Through you the dead shall hear his voice—  
*Himself he could not save.*

Out through the blackness of the night  
He wildly fled his nameless deed;  
His spirit palsied and affright—  
Self-stricken by his craft and greed.

Yet, O ye loyal ones, be dumb!  
To hurl God's judgments cease to crave;  
'Twas needful the offense should come—  
*Himself he could not save.*

By this one's evil that one's good;  
Their woven deeds redeemed the day:  
The sinful and the sinless stood  
Against the Lords of Hell at bay.

The loss and gain together taken,  
The sun of Man's salvation gave;  
They neither were of God forsaken;  
*Themselves they could not save.*

A feeble nation grasps the sword,  
And steels its heart 'gainst ruthless foe;  
To keep its faith nor sell its Lord,  
It reels beneath the deadly blow.

Yet, O ye prudent ones, not vain  
The billowed tides of woe that lave  
The Belgian land! Doubt not the gain—  
*Herself she could not save.*

Afar beyond the Atlantic flood  
An anguished people on its knees  
Lifts hands of prayer, sweats drops of blood,  
Contending with its destinies.

But now, ye doubts and fears, begone!  
The call comes clear across the wave.  
Our answer? Lord, Thy will be done—  
*Ourselves we would not save.*

Amid the tangled maze of things  
One purpose runneth unto life:—  
Beneath the moaning something sings!  
A music at the heart of strife.

O Bearers of the Savior's cross—  
O Lovers all, be strong! be brave!  
Your souls ye win through seeming loss—  
*Your pangs the world shall save.*

\* Unusual interest attaches to Dr. Sharpe's poem at this time because of the fact that the author leaves this week for service in France, under the auspices of the Young Men's Christian Association.

# The Hidden Heroism

By Richard W. Wallace

THE Bible is full of the glory of human nature. Scarcely have we opened its sacred pages until we come upon the declaration that man was made in the image of God and after his likeness. And the Bible is a record of the divine care and solicitude for man, of the fact that "God so loved the world." Surely man must be a creature of infinite worth, seeing he has been always the object of God's unspeakable compassion. So thought the Psalmist when he exclaimed: "What is man, that Thou art mindful of him? And the son of man that Thou visitest him?" The dignity and glory of human nature is impressed upon us by the words of our Savior: "There is rejoicing in heaven over one sinner that repenteth." But most of all it is suggested by the fact that "though he was rich, yet for our sakes he became poor, that we through his poverty, might become rich." Of so much worth is man in the sight of God, so wonderful are his endowments, so boundless his possibilities, that, in order to his redemption Jesus Christ "became obedient even unto death, yea, the death of the Cross."

"HE CAME TO HIMSELF"

It is not surprising, therefore, to read of the Prodigal that "he came to himself," and that when he did so he found himself capable of noble things. He had sinned against heaven. He had wasted his substance and his God-given powers in riotous living. He had descended almost to the lowest level to which men ever descend. But he was still able to realize that he had done wrong, to appreciate the beauty of things he had trampled beneath his feet, and so to assert his manhood as to determine to arise and go to his Father.

It was disaster, suffering, hunger, fear and friendlessness that enabled the Prodigal to come to himself. So has the present great world disaster affected thousands upon thousands of men. We are seeing many illustrations of the familiar words, "Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in its head." The splendid response of men and women to the crying need, the imperative call of this terrific hour in the nation's history must move us all to pay lofty tribute to the splendor and the glory of our human nature. It is helping us to see the truth of the words:

"So nigh is grandeur to our dust,  
So close is God to man,  
When duty whispers, Lo, thou must,  
The youth replies, I can."

And yet we are reminded that there is another side to the question. Harry Emerson Fosdick, in that fine little book, "The Challenge of the Present Crisis," says: "The reactions of soldiers to the influences of war are as diverse as the response of people everywhere to life's less strenuous appeals. Some are ruined by war and some are redeemed by it to a purity of devotion and a

wealth of sacrificial spirit they have never known before." In the terrific heat of this world-conflagration some men's natures have been like wax that has melted and softened, while others have been as clay that has hardened and solidified. The war is showing two things about men: It is showing to what depths of infamy and brutishness men can descend, and it is showing to what lofty heights of devotion and self-sacrifice men are capable of climbing. It all depends upon the influences to which men have been subjected in their past lives, and upon the clearness of their understanding of the issues at stake, and the consequent purpose they have in view.

GLORIFIED BY STRUGGLE

The man who understands that the call to sacrifice on his part, whether it be of money, or time, or thought, or even of life itself is in order that he may do his part to defend his country's honor and integrity; to make the world "safe for democracy"; to defend the inalienable rights of all men to "life, liberty and the pursuit of happiness"; to make sure that the liberties, not only of his own people, but of all others, shall be preserved against the brutal attacks of a conscienceless autocracy, is apt to be ennobled and glorified by the part he plays in this tremendous struggle. He will become a new man in proportion as he understands the situation and gives himself to noble endeavor. A soldier from the trenches, who had been severely wounded, and who during the period of his convalescence, was permitted to spend a few days in New York with his family, wrote recently:

"There is one person I've missed since my return to New York. I've caught glimpses of him disappearing round corners, but he dodges. I think he's a bit ashamed to meet me. That person is my old civilian self. What a full-blown egoist he used to be! How full of golden plans for his own advancement! How terrified of failure, of disease, of money losses, of death—of all the temporary, external, non-essential things that have nothing to do with the spirit."

Many men are passing through an experience today similar to that of the Prodigal "when he came to himself." What are some of the things they are discovering in their own souls? They are discovering a depth and purity of devotion which they did not know they possessed. Devotion to what? To native land, and to the ideals of democracy and liberty and justice which are woven inextricably into the warp and the woof of their country's history.

LEARNING TO LOVE THROUGH LOSS

Often we do not know how much we love, how deep and intense and abiding is our love, how vital a part of our life it is, until the object of our love is threatened or attacked, or until we have the actual experience of unutterable, irreparable loss. Somewhere I have read of Carlyle that in his relations to his wife he was often cold and indifferent, and sometimes even

harsh, but that after her death he was wont to wander out to her grave and kneeling down by its side, to exclaim through his sobs: "If I had only known!" A true man loves his wife, his children, but often men become so absorbed in affairs of the work-a-day world that they do not realize what their love means to them. Many a man takes his love for granted, and he permits his loved ones to take it for granted; he does not trouble himself often to manifest it in any marked degree.

But let disaster come—sickness and suffering and the danger of death; let him mark the anxious look on the faces of the doctor and the nurses; let him see for himself the loved face growing paler day by day, and the dear form becoming thinner and more and more emaciated, and then he looks down into his heart and sees how abounding his love is. What is there he would not do for them? What would he not give if only the loved one might be spared to him? He would rather die himself than to have to suffer this threatened loss, and have to go on alone in the world, with life robbed of its joy and its sunshine, with the very foundations of his life crumbled and gone.

Now men are passing through a similar experience, they are making a similar discovery as regards their attitude to those incomparable values, those high and holy possessions which have cost so much in the past, and which are now trembling in the balance. Hate and malice and envy and self-seeking ambition have threatened with ruthless hand all that is dear to the hearts of the free peoples of the world, and how nobly they are answering the call that comes not only from political leaders, but from the still depths of their own souls! A noble Englishman exclaimed: "What have I done for thee, England, my England? What is there I would not do, England, my own?" There are thousands upon thousands in other lands—in our own land—who feel toward their country and its ideals and institutions as this man felt toward England. God pity the man who claims to be an American who does not feel so!

#### A NEW DEPTH OF PATRIOTISM

All our lives we have been singing on occasion:

"My Country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing."

But did we ever sing it before as we sing it now, with such joy and pride and such willingness to sacrifice even life itself, if need be, that we and others may go on undisturbed and unafraid in the possession of our rights and liberties and the accomplishment of our God-given tasks?

Again, men are discovering a capacity for heroic endeavor which, in the days of peace and the false feeling of security many did not know they had.

I think, in this connection, of the fine words of a father spoken with reference to his gifted young son, who, in the midst of marked success in his chosen career, laid aside his work for what he deemed a nobler and more necessary task, and answered the call which to him was the call of God. He says of that son:

"For himself he discovers that the plague of his former modes of life lay in self-distrust. It was the disease of the age. The doubt of many things which it were wisdom to believe had ended in the doubt of one's own capacity for heroism. All those doubts and self-despisings had vanished in the supreme surrender to sacrificial duty. The doors of the Kingdom of Heroism were flung so wide that the meanest might enter in, and in that act the humblest became comrades of Drake's men who could jest as they died."

And that son writes back to his father here in America:

"We've been carried up to the Calvary of the world where it is expedient that a few men should suffer that all generations to come may be better. . . . Whatever happens, I know you'll be glad to remember that at a crisis I tried to play the man."

That son speaks for hundreds of thousands of those who are at the front today, and of those who are ready to go.

There are those of us who, for one reason or another, cannot go. But may God help us everyone to feel that devotion and to manifest that sacrificial spirit which are felt and manifested by many of those who go out to die for us!

Winder, Ga.

## The Average Citizen and the War for Democracy

By E. F. Daugherty

LIKE to think that the boy—a mere lad—who had in his hands the original loaves and fishes from which the miracle sprang is typical of the average citizen in the thrift and savings programs for the glory of our nation! His name is lost to us—his antecedents and relations—but out of the gloom of obscurity and unimportance he had the means in his hand by which the multitude was fed and the Lord glorified.

So—in our various campaigns of conservation, savings and thrift, the average citizen—even the small boy—may lack the challenging importance in the public eye which the general of fighting forces or the high administration official may have, but back of the Christ and his disciples who spread the orderly feast for the multitude was the boy with his small store of goods; and back of all officials and generals—sustaining the army and navy—is the average American citizen; let him and all his equals bring their store of shekels into the government coffers, and the valor of our fighting ranks will take care of the issues of battle. We can and will and must, in our average responsibility, sustain them and equip them for victory in the name of liberty and peace. And while we are doing it, we will come into the realization of our better, higher citizenship.

#### THE GOVERNMENT AND THE PEOPLE

If I have had one fear for the nation—since old enough to appreciate the perils no less than the priv-



ileges that go along with democracy—it has been the fear that self-government would fail through the lack of interest in its methods on the part of the people at large. This war is bringing to dawn the day of the average citizen; without a murmur—ten millions of him of the years between 21 and 31—have answered "Here!" to the roll call for fighters; with equal measure of alacrity and cheerfulness, task after task has been assumed and pushed to completion by civilian volunteers of both sexes along the increasingly familiar lines; the fact is reaching home to the whole American people that this is a government by the people and that its tasks rest upon the people and its glory can only be maintained by the devotion of the people; the call was first for fighters, then the chorus arose for sustainers of the fighters, and whether you number them among the "Y" ranks, the Red Cross, the food administration or bond promoters, the numbers have multiplied by ten the fighting ranks.

The thing with which I am impressed as the days accumulate into weeks and the weeks make months, is not so much the astonishing accomplishments of the administration in a country's midst whose passion has been for peace rather than war—it is absolutely stupendous and unprecedented—the cantonments, the provisioning, the arming and tactical development of the near two million fighters; the impressive thing about the past nine months to me is the spiritual transformation of the nation, and the incoming to its skies of fixed stars of purpose to which all hearts are bound.

#### A WONDER YEAR

A year ago, but few of our citizens dreamed it possible for American armies ever to battle on the continent of Europe—for the Monroe Doctrine had made us insular; a year ago, the national extravagance of our unlimited prosperity dreamed not of economies in either apparel, food or fuel; a year ago there was not in embryo, even, any plan or scheme whereby the aim of help from every citizen was to be asked for on any national task; a year ago, the quarrel abroad was between people whom we little understood and over matters which we could not comprehend; a year ago, we merely thanked God that we had been kept out of war and it was far from our intentions to be embroiled.

But—what a mighty year of transformation this last has been in American thinking and planning and working! From thoughts of hemispheric aloofness we have pressed into the encircling lines of concern for the world, and our president speaks for all the free people of earth; from the luxuriant and soft paths of extravagance with apparel and fuel and food we have rebounded to the strictest economy; from individual unconcern for a vast mix-up afar from our shores, we have sprung alert to the realization that our boys are "over there," and that the cause they stand for is more sacred than life. The nebulous reasons whereby the strife started have all disappeared, and in the clear light of an increasing understanding by all people, righteousness is seen to be locked in death grapple with devilishness; honor is set to get a death grip on ignom-

iny; liberty is to be given triumph over tyranny, and the rights of the common man forever made supreme to the rights of kings! Everybody sees it.

#### GOD AND THE WAR

I cannot think that God had anything whatever to do with the war's inauguration, or that He determines any of its paralyzing horrors; they are all out of the seething selfish cauldrons of hell; but this I do think—that from this wasting wrath of men, devil-inspired on each other, God is bringing forth undreamed of values to the American people, who have neglected ideals for materialism; we had thought as a people that the almighty dollar was the big thing on earth midst men; but we are seeing that the big things are the things of the soul—the high courage with which stalwart youth can go forth to grips with death for the sake of principle; the cheerfulness with which the mothers and sisters can let loose of frivolities to take up sober tasks of supplying safeguards for life's conservation; the calm good will with which households with almost universal unanimity can bend their ways to economy in food consumption; the mighty, faithful, devoted heart of the people at large wherewith the task is being shaped for completion—that's the big thing about these passing days—and it's a thing of the inner life of the nation.

The needs of the war from the American standpoint, when granted out of full hearts of devotion, will mean a sanctified and illuminated nation with quadrupled power to bless the world; they are a crucifixion of self immediately for a larger realization of self—remotely. As the Lord Christ was perfected through suffering—and found his life eternally because he gave it up temporarily for the world's salvation—just so in spirit akin I think, the devotion of American people, freely given to the nation's far-flung plans in the immediate present, will mean a revived, revitalized nation on the war's far side. Should it be asked if our enemies have not a like devotion for their cause, I reply: It is like in appearance, but it is a devotion of compulsion and repression, rather than of appeal and self-control such as free people give in great crises; it is a devotion based on self-interest for self-triumph; while ours is a devotion to others now—for self-realizations later. Germany has been seeking, planning, scheming in all dark and unfair ways to save her life—and though she is fighting she will lose it; America, delivered from materialism by the war's surge over her, is seeking to save the lives of other nations—and is on the only path whereby her own will or can be saved.

#### A HOLY CRUSADE

If there is not righteousness in the path we have nationally chosen—then righteousness is a fiction; if God is not in and back of the principles for which we fight—then the world has never had a revelation of God; if the recurring responsibilities to which we are called in the name of patriotic duty while these days go by are not worth the thought and prayer and help of every life on every street and road of the whole

wide land—then the life which shirks or evades participation in these common national tasks is unworthy the privileges and protections of the government.

If our hearts are with the flag—and the boys who have marched forth beneath its fluttering folds—then we will see to it that our efforts go toward the strengthening of the sinews of war which now we are straining; it is a service of free will rather than of compulsion; and the thrill of it lies in the chance it affords the least of us to have partnership with the government in a work more chivalric than Knights of the Round Table ever knew—more holy than the quest of the Holy Grail.

## Letters for the Soldiers

**"T**ELL the women of America to write letters to their men at the front,—and then more letters. It's home-letters that hold the front-line trenches."

This is the message brought back to America by Captain H. H. Pearson, the first Canadian to go to France after war was declared, and the first to see service with Kitchener's army. Later he was wounded when a bomb struck the Young Men's Christian Association headquarters at Belgian Poperinghe, of which he was in charge. He has seen hundreds of men go over the top, and a lesser number come back again. He has been over the top and come back again. Both from experience and from observation he knows what it is that puts heart into soldiers when they stand near the edge of No Man's Land, with the shells bursting around them.

For two years, Capt. Pearson, as a commissioned officer of the Canadian Army, has supervised the Young Men's Christian Association work along the entire Canadian front in France. He was wounded twice and "gassed" and has now been sent home by the Canadian Army to tell the folks back home of conditions "over there."

So Captain Pearson, a big, modest man with as untroubled a smile as if he had never heard of a world-war, but with the remembering eyes that all men have when they come back from it, has a good deal to say of woman's plain duty in war time.

"Write to them!" he urges. "If you have a relative or friend at the front, write to him, and do it often. Letters from strangers don't count, of course, but the others—no one can say how much they matter. Why do you suppose that the Young Men's Christian Association spends thousands of dollars every month for paper and ink? It isn't so much because we are thinking of the home-folk; they must look out for themselves in time of war. We want those letters written so that the mothers and the sisters and the wives and the sweethearts back home may answer them as soon as possible. It's the answers we are interested in, because we know how those letters in the familiar hand-writing are going to help win the battle."

Americans will never see the most terrible part of the war, Captain Pearson declared. "The most terrible part of the war was that first winter of it,—the end of

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" soon to begin in THE CHRISTIAN CENTURY

## The Millennial Hope

### A Phase of War-Time Thinking

By SHIRLEY J. CASE

*Professor of Early Church History, and New Testament Interpretation, the University of Chicago*

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1914, the beginning of 1915," he said. "During that first winter of the war, when the enemy marched against us with machine guns and all the modern instruments of warfare, and we had no guns, no ammunition, nothing but sheer strength of will to go on, it was really the letters from home that held the lines for us. We did it because the home-folk expected us to do it, and said so in their letters.

"You may say that this is all sentiment. Well, this is a war of sentiment. It's sentiment that took us over there to fight, and it is sentiment that is taking you Americans.

"Anyhow, soldiers are like that. I've known some of them that haven't gotten a word from home in all the time they have been gone, more than three years now. It may have been because their women were slackers, and it may have been because their letters had gone astray. They were a very different lot, as a rule, from the chaps who got letters from home regularly, and they went into the fight with a different spirit. Sometimes a boy who hadn't heard from home for two years or more would get his letters at last, a lot of them in a bunch. You ought to have seen his face when he saw his name on the envelope, and knew that those

letters were for him! You ought to have seen how many times he got those letters out and re-read them, when he thought no one was looking! You ought to have seen the vim with which he went into the next battle!"

#### MORAL CONDITIONS ARE GOOD

Moral conditions in the army are a great deal better than is commonly reported, Captain Pearson said. No mother, he thought, needed to worry more about her soldier-son on this score than she would if he were anywhere else. The army is as safe a place for a boy as can be found. But the home-town across the seas seems a long way from the shell-scarred field in France, and there is little to remind a man of the home-standards and home traditions in the strange new life within range of the bursting shells. He needs letters from his family to do it. In maintaining high moral conditions, as well as in keeping the morale of the army what it should be, Captain Pearson believes that letters from home play a larger part than any other thing.

"Men don't talk much about homesickness, and perhaps women don't understand just how lonesome life is for them over there," he said. "I've seen big, rough soldiers, the most hardened ones in camp, act like women when it came to cuddling some French youngster who happened to be about the place, some baby that looked like one of their own at home, or that they imagined looked like one of their own. It's the unusual soldier who doesn't come and show the Young Men's Christian Association worker snapshots of his girl back home, or a picture of his mother, or of his children."

## The Age Demands Reality in Religion

By Johnston Myers

Rev. Johnston Myers, D. D., is the most conspicuous Baptist pastor in Chicago and has been for many years. He has developed the old Immanuel Baptist church into a remarkable evangelistic and human service institution in the very heart of the "downtown" problem. Dr. Myers has recently been saying some strong things to his Baptist brethren through the pages of the "Standard," the Baptist weekly, and in the discussions of certain conferences where he was on the program. His championship of the point of view of fraternal undenominational and undogmatic Christianity is all the more significant in view of the fact that he was up to less than ten years ago the outstanding leader of the conservative Baptist forces of Chicago. Dr. Myers was more influential than anyone else in the action taken some ten years ago by which Prof. George B. Foster of the University of Chicago was excommunicated from the fellowship of the Baptist ministers' meeting for alleged heresy. No doubt this act of bigotry is now profoundly regretted by Immanuel's pastor.

THE allies are winning the war since they have been united in their purposes and plans. If this union could have been brought about earlier, statesmen believe that Russia and Italy would have been saved from disaster and the war would have been won. In this crisis in the history of the Christian church the first thing to be considered is unity. We must by

some means remove the differences which now separate us and which in recent years have brought waste and failure.

In hundreds of small towns and villages one church would be not alone sufficient, but effective. A great building and a great organization would make an impression upon the community which is now unmoved by three or four little companies which are struggling to live. They are spending all their resources to eke out a feeble existence. One missionary society with sufficient resources and men concentrating their work would have saved many a mission field and avoided confusion of thought among the natives. All denominations united in one effort to save the downtown situations in our large cities might recover what has been practically lost.

The first of these considerations for unity must be that of doctrine. The world is tired of the little differences of interpretation and opinion which have separated Christians. They are no longer interested in close communion, the various forms of baptism, pre-millennialism, Calvinism, and a score of other doctrines which depend wholly upon the point of view and the preferences of people rather than upon any clear statement in the Bible.

#### TWO FUNDAMENTAL DOCTRINES

There are two fundamental doctrines without which the church cannot live and which really include all the others which are true or essential. Christians of all denominations and creeds could unite upon these two great truths and yield every other point. These two doctrines are the deity of Jesus and the atonement. Catholics and all forms of Protestantism which ought to live and can live could agree upon these and abandon all other statements of doctrine, creeds and conflicting opinions. Such an agreement would bring together the scattered, divided, weakened forces of Christendom. It would bring into the church thousands who are now turned away because they cannot accept the various doctrines which the church is supposed to hold. Many business men in every community who are believers would become regular church members if they were asked to accept only these two fundamental truths.

The people are not concerned about ordinances. The great body of pedobaptists care nothing about infant baptism and the majority of Baptists have no interest in the doctrine of restricted communion. They consider it a waste of time even to talk about it. While the rank and file of the Christian church know that one must accept Christ as his Saviour in order to be a Christian, they care nothing about the terms "regeneration," "conversion," "new birth" and similar expressions which are absolutely meaningless to a multitude of saved people. There are many outside the church who ought to be inside and among the people of God who are hindered by confused statements of strange doctrines. Millions of Catholics would give up the minor doctrines to which that church still clings if the greater result of union could be obtained.

The writer sincerely believes that valuable people



would accept this new and simple creed and enter the service of Christ. Who can say upon the authority of the Bible that Jesus himself would require more in this age for admission to the church? This would make an intelligent, enlarged and saved membership. Someone may say this is utopian and can never be accomplished. We cannot be too certain of this just now. We know that the church is not winning the world for Christ today. We may reach a point in our decline which may compel us to resort to this union in order to save ourselves as well as the world for which Christ died. By waiving these nonessential, unimportant truths, we might unite under the banner of the cross the millions who today are kept out of the churches and out of the service of Christ because of the disunion which prevails.

#### THE OPINION OF LAYMEN

One Christian church founded upon the deity of Jesus and his atonement would be better for every town and every city and every mission field. An overwhelming majority of laymen would consent to this opinion and say that for the glory of Christ and the redemption of the world we should surrender personal preferences, opinions, minor and divisive truths, and fix our thought and devotion upon the two great essentials. This does not reflect upon the wisdom of the past. We do not deny the place which certain denominational tenets may have had. We do not question but that some of

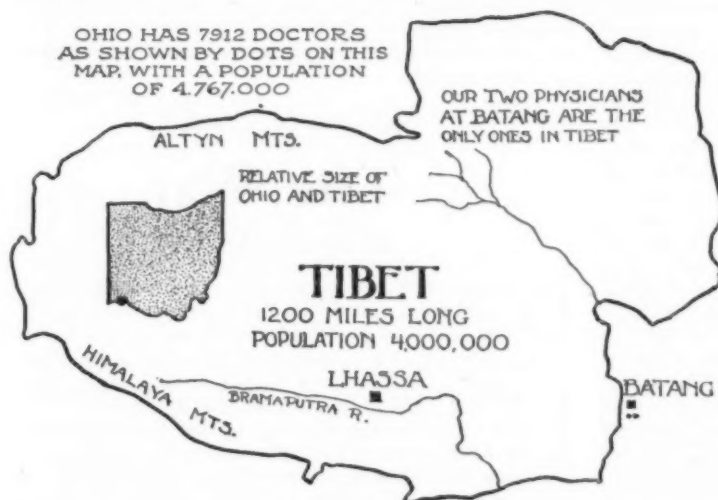
these truths are to be found in the Bible. We cannot, however, use all the Bible truth all the time. All the truths of the Bible are not equally important. There are periods when we may exalt one phase of truth above another. Today it is only necessary for a united church to recognize the divine leadership of Jesus for the salvation of the world. This simple, concise gospel would make clear to all what Christians believe and the object for which they are striving. This age will not tolerate trifling, quibbling and theorizing. We must take up the realities of religion in a real way. When we do this we will have a larger and more effective appeal and it will be based upon the authority of the word of God.

#### Money, Methods and Motives

Supreme among the methods for securing money is that of promoting the spiritual life of the people. Abundant, cheerful, self-denying giving is not the product of even the best-devised human methods—although, without doubt, it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to him a larger obedience strikes at the heart of the financial problem of missions in the most effective manner.

JOHN R. MOTT.

## The Non-Christian World's Need of Healing



The Foreign Society has thirteen hospitals and ten dispensaries in its mission fields.

Last year 70,305 different people received treatment.

Value of the thirteen hospitals, \$77,494.

Income of the hospitals, 1917, \$29,677.

There are over twenty million people in the fields occupied by the Foreign Society who have no medical help except that given by our medical missionaries and their assistants.

The medical missionary is the key that unlocks the door of heathenism.

When the body is healed of disease the heart is open to Christian teaching.

*Make Sunday, March Third, a Great Foreign Missionary Day*

## FOREIGN CHRISTIAN MISSIONARY SOCIETY

STEPHEN J. COREY, BERT WILSON, Secretaries

# The Church and Social Welfare

THE rural church is not yet an efficient social institution but it holds splendid possibilities. The farmer has been called "a rampant individualist" and his church reflects his spirit; it is still dominantly sectarian in its traditions and largely so in its administration—but decreasingly so, it can be happily said. Its program is one of sermon, worship and the teaching of its peculiar tenets together with a thorough-going instruction in the fundamental personal moralities.

The average rural church is not an efficient social institution for several reasons. First, it is dominated by the individualism of its members. The farmer still lives the most isolated life of any class in modern society. The distance between farm homes, the independent type of life lived by force of circumstances, the family type of industry, the fact that there is little partnership in his business concerns and the manner in which he meets the complex world alone—these furnish ample environment for his individualism. The city man is better socialized because he is forced to live and work in close connection with others. Second, tradition holds strongly in the country and the rural church is not yet delivered from the overtness of the traditional in theology or in its program of activity. The farmer is conservative in thinking and cautious in action. He deals with a nature that demands these traits and his isolation makes for provincialism. The new rural life is rapidly overcoming these traits, but they are still powerful in the administration of rural church affairs. Third, the farmer is inclined to be conservative and conventional in all practical affairs and manages his church in the same temper. What has long been done seems to him to be very good, and "new-fangled" ways of doing things are looked upon with suspicion if not alarm; besides, the social methods of church work incline to make little of the past and to talk much of the future and often to be even iconoclastic of effete methods. Fourth, the farmer needs much education in the arts of generous money-giving and social methods are expensive.

\* \* \*

## Over-Churching as a Cause of Weakness of Rural Church

The greatest difficulty in the way is that of overchurching. The rural church is weak and inefficient because of duplication of organizations and buildings in the average community. To be a strong social force the rural church will have to become a community church. The rural community, as compared to that of the town, is scattered and few in numbers. There are no more people in the average neighborhood than are required to constitute one strong congregation. Competition kills where the divided forces make for weakness in both money and men and more especially where the battles of competition are fought over out-of-date issues. Cooperation would make for strength by increasing numbers and munitions as well as by creating the spirit required by service. If religion is a thing of brotherhood it is the bitterness of irony to find the deepest lines of division in community interests those of the church. The division of forces not only makes social effort hazardous because of inefficient support, but the very competition and success it brings nullifies its usefulness. If one church succeeds in a good thing for the whole community's welfare it is liable to be rendered void by others seeking to save themselves by use of the same methods; thus the service itself is disrupted. Yet it is to this very type of community service that the rural church must look for its own salvation. The younger generation has much less use for the old sectarian shibboleths than their fathers; they will live increasingly in the big, modern, complex world and the older methods will fail with them. Under the law of the survival of the fit that church which adopts social methods and serves its whole community in all things good will survive.

\* \* \*

## Building a Social Program on the Personal Moralities

There are certain old personal moralities that are the saving salt of religion in every rural community and upon which a wise social program may be builded. They are well set forth in the

declaration of Jesus concerning personal service: "I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; I was sick and ye visited me; I was in prison and ye came unto me." No people more literally make these things the fundamentals of religious practice than do country folk. They turn none from their doors unfed, they give the cup of cold water gladly, they care for their sick neighbors with undying sympathy, no stranger is turned into the night and the neighbor cast in prison is visited and helped. If it can be shown that there are many wider implications to these duties the countryman will respond to the call of duty. Show him the implications of underpay and hunger in the industrial world and his vote will go for remedial legislation there just as surely as it now goes against the saloon as an anti-social institution. Give him ample instruction in regard to sanitation, epidemics, hygiene and he will clean up and keep cleaned up with as rigorous a discipline as does the city dweller. As a landlord and employer he is already as far advanced as his city brother on the strictly business side and adds thereto an element of personal interest that does not obtain in like relations in towns and cities.

\* \* \*

## Educating the Rural Pastor in Sociology

The greatest single advance that could be made in the task of making the rural church a factor in social welfare would be that of educating rural pastors in sociology. No man takes the sermon as seriously as the country churchman; with all his papers and reading material he still listens to the sermon with a critical acumen not much used in city churches. He cares little for flowery sermonettes or entertainment in the pulpit; he will respond to solid reasoning on behalf of an applied religion just as avidly as he has to the logic of doctrinal preaching, and he will support social service methods just as liberally as he has the old type evangelism and Sunday preaching if he is once convinced that through such methods the youth will be saved to an upright moral life and to a keeping of the faith. Where there is no vision the people perish; like priest, like people; until the rural church leader has social vision rural people will be slow to make their churches social centers or readjust their religious activities to the larger and more complex activities of a social nature. When theological seminaries become vocational schools, as do schools of education, journalism and engineering there will be a trained corps of leaders furnished who will lead toward the new day of community church and social religion.

ALVA W. TAYLOR.

## The War A Weekly Analysis

DEMOCRACY has lost the war on the eastern front. That is the tragic fact we are facing today. Nothing is left of the barrier that was built across the pathway of the advancing foe except the thin line on the Macedonian front that bars the road to Saloniki, and the British expeditionary forces that maintain their positions in Palestine and Mesopotamia.

Serbia is gone, Roumania is gone, and Russia is gone. The Bagdad corridor through the Balkans is open to Germany.

Berlin has won enough in the East to make her victor in this war even should she consent to give up all that she has won in the West.

Never did the criminal folly of pacifism stand exposed in all its weakness as it does today in Russia.

Let the man who talks peace in America realize that he enjoys security and comfort at the cost of a barrier of bleeding flesh across France and Flanders, against which his peace-pursuing comrades of Russia have released a million men and thousands of guns.

Let him realize that the future freedom and safety of the

world depend upon the western front, and that, unless Germany is utterly defeated there, we must leave to our children a world in which a Prussia, stronger than ever in her history, convinced that aggression pays, will live to cast over them its shadow of horror, and, in the end, to challenge them to renewed conflict.

The renewal of hostilities against Russia is typical of Germany, who sees an easy way to further conquest. She intends to establish her control over a sufficiently wide frontier region to place a buffer between herself and Russian radicalism. She fears the spread of revolutionary propaganda, and to save herself from contagion she must have the Baltic provinces—Poland and the Ukraine—under Prussian domination. Russia can make no effective opposition, and it is probable Petrograd will fall into German's hands. The attempt to defend it may only invite murderous attack and result in hideous slaughter. The complete pacification and subjugation of Russia, however, is too big a task for Germany to attempt just now. Guerilla warfare could be prolonged in so vast an area for many months if there is any spirit of resistance left.

Two interesting and significant things have happened in the past week, or since the writing of last week's analysis, aside from the outstanding Russian crisis.

One of these is the British premier's announcement that it was America's military leadership at Versailles that resulted in the decision to name a supreme war council with control of the grand strategy on the whole front from the North Sea to the Adriatic.

General Bliss represented the United States at Versailles, and the arguments he presented are said to have been absolutely unanswerable. Thus America has effected a complete subordination of particularistic aims and methods to the one common purpose of winning the war.

This fact is the answer to those misguided individuals who have attempted to show that Great Britain and France were the active factors at Versailles in demanding more thorough and unrelenting warfare. The implication that the idealism of America was in conflict with the military spirit of her co-belligerents is without foundation, and serves only the interests of the enemy, who, above all, would rejoice in any appearance of cleavage between us and the democracies of Europe.

The second significant occurrence is the backing up of the central powers on the proposal to slice off 6,000 square miles of Poland as a gift to the made-in-Germany Ukraine republic. It is officially reported that this treaty provision will be reconsidered, and a commission named to deal with the territory involved. The

reversal of attitude is due to the vigorous protest of Austrian Poles, who have supported the government in its war policy, but now threaten to join the Czechs and Yugoslavs in opposition. It confirms what has been said in these articles as to the terror in which both Berlin and Vienna live lest the racial situation in the dual monarchy should get out of hand.

Before this appears in print the west front offensive may have begun. As I write there are indications of increasing restiveness, and the big guns are roaring along the whole French front. American units have been engaged with the enemy on three sectors—between St. Migiel and Pont-a-Mousson, in the Champagne and on the Chemin des Dames. We may look for lengthening casualty lists before long.

S. J. DUNCAN-CLARK.

## The Sunday School

### The Compassionate Christ\*

**C**OMPASSION—to suffer with. There is an intimacy and personal touch of sympathy about this word which appeals to all who suffer. The world is hungry for the compassionate Christ in these days. Dr. Jowett has told us that the highest function of the ministry is the giving of comfort. Out of a long and successful pastorate he speaks with authority. What can be worse than an unsympathetic minister? There are plenty of hustlers. It seems to me that the Disciples have a lot of hustlers. They can get new members, they can whoop up the Sunday school, they can canvass for prohibition, they can raise money (not very much) for missions, but there comes a time and a place where the mere hustler fails—that is the hour of heart-hunger.



Rev. John R. Ewers

Bishop Quayle is a greatheart. He came up from simple life as a poor boy and he understands human nature and its yearnings. In one of his lectures he paints a picture of a man into whose home a deep sorrow has fallen. People come to his home with formal words of consolation until he is wild—cold, formal, dead words—meaningless. After awhile in the early evening a real friend comes, a man with a strong heart and an understanding mind, who has himself walked the road of suffering. He says nothing except, "Good evening Henry," and he grasps his friend's hand in a warm, steady grip. Silently they go together into the room where the dead lies. Silently they stand and weep side by side, and, says the good Bishop: "As they stand there side by side another enters, himself a man who has suffered, and he lays one arm over the shoulder of Henry and the other arm over the shoulder of his strong friend and the three become one. It is Christ who stands between them and shares their grief."

A man in our prayer-meeting made a beautiful speech the other night. Something like this: "If ever we were tender, if ever we were able to extend sympathy, if ever we were long-suffering, it must be now. These are days when in spite of all our bravery mothers are sobbing in the night, fathers are brooding over their boys. All selfishness must be forgotten in these days while we devote ourselves to the practice of understanding the heart of our neighbor. We must be very tender now." It was a beautiful sentiment. It is very true. Thirty-five lads have gone from our church into the army and navy. The serv-

\*This article is based on the International Uniform lesson for March 10, "Jesus Restoring Life and Health." Scripture, Mark 5:21-43.

## Growth

**O**UR friends will be pleased to learn that our orders for Bethany Graded Sunday School Literature for the autumn quarter of 1917 amounted to 40% more than for the autumn quarter of 1916, and that the orders for the winter quarter of 1918 are already 20% more than during the entire winter quarter of 1917.

Without a single exception, every quarter in every year for the past six years has shown an increase in Sunday School orders over its corresponding quarter of the previous year.

DISCIPLES PUBLICATION SOCIETY



ice flag hangs in many homes. Thirty-five stars blaze in glory from the service flag that hangs in the church. The young men's class is depleted. We are very proud—very brave—very heart-hungry. "We must be very tender in these days." The compassionate Christ is at work.

A girl who attends our church gave me last night a letter from one of our boys in France. I read it today on the train as I came back from talking at noon to one thousand men at the Westinghouse shops. What a fine letter it was! A brief, happy letter from the front, well cut up by the censor. He was "going straight for her sake." His love was very manly and

for the rest a setting of his jaw for the fight to the finish. A brave note—but his heart is hungry. "We must be very tender in these days." I am going to write this chap and give him a slap on the back and a word of cheer—give him to understand that I understand and care.

Brave and tender—that is the combination. Not ox-strength alone, not soft-sentiment alone—but brave tenderness. I crave the sympathy that comes from strong hearts, I care not for soft and impotent sentiment. Strength and kindness—that is it. The heroic Christ lifting the daughter of Jairus, lifting the parents, lifting us all.

JOHN R. EWERS.

## The Larger Christian World

A Department of Interdenominational Acquaintance

### Famous English Churchman and Patriot to Tour United States

A CABLEGRAM from Ambassador Page in London notifies the National Committee on the Churches and the Moral Aims of the War that Sir George Adam Smith, one of the foremost churchmen in Great Britain, has accepted



Rev. O. F. Jordan

the committee's invitation, sent through Mr. Page, to make a speaking tour of the United States. Ambassador Page cabled that several other prominent British statesmen and clergymen who had received similar invitations still had the matter under consideration. The Rev. George Adam Smith is known throughout the world as an authority on Biblical criticism and church history. He has lectured in this country at the Universities of Yale, Johns Hopkins, California and Chicago. He holds the position of Principal and Vice-Chancellor of Aberdeen University, Scotland, and is chairman of the Scottish Council of Women's Trades. He will be one of the most distinguished members of the corps of speakers the National Committee is gathering to send through the country addressing gatherings of clergymen and prominent laymen. The purpose of the campaign, as announced by the committee, is to quicken the spirit of America for a vigorous prosecution of the war and a recognition of its fundamental aims—the defeat of autocracy and militarism, a permanent peace and a league of nations. Among the speakers already enlisted are: William H. Taft, Alton B. Parker, Abram I. Elkus, the Rev. Robert E. Speer, secretary Presbyterian Foreign Missions Board; Hamilton Holt, who is chairman of the committee; Theodore M. Marburg, former minister to Belgium; Charles S. Macfarland, executive secretary Federal Council of the Churches of Christ in America; William P. Merrill, pastor Brick Presbyterian church, New York; Fred B. Smith, formerly leader of the Men and Religion Movement; Dr. Henry C. King, president of Oberlin College; John Bates Clark, of Columbia University; President Lowell of Harvard; the Rev. Frederick Lynch, and Dr. Talcott Williams.

### Christian Workers Will Aid French Protestants

In France there is La Societe Secours d'Urgence, of which Madame Joffre, wife of the famous general, is president, and Madame Viviani is vice-president. This society is doing much work for "les repatriees," French refugees, mostly women and children, who are being sent back into France through Switzerland from territory in the hands of the Germans. Recently Miss Grace Marling and Miss Catherine Wetmore of America left for France to aid the French Huguenots, and as much of

the Huguenot territory is in German hands, they are assisting for a time the organization of which Madame Joffre is president.

### Disagreement in Church Missionary Society

The theological differences in the church of England are symbolized by two missionary societies with consequent differences of program. Recently there have been disagreements in the evangelical organization, the Church Missionary Society. A petition has been presented to the society by some of its supporters that no tests shall be imposed upon its missionaries and workers other than the church creeds, and that especially no conservative view of higher criticism shall be imposed. The society has appointed a large and representative committee to consider the matter.

### Will Oppose Mixed Marriages

The Montgomery County (Ohio) Roman Catholic Society meeting recently in Dayton, Ohio, has undertaken to prevent "mixed" marriages with non-Catholics. They propose to organize in other cities "Catholic Federation Social Movements," which will provide Catholic young people with their own social life.

### Federated Churches Join in Chicago's Drive Against Tuberculosis

Mayor William Hale Thompson, of Chicago, recently invited representatives of the Chicago clergy to his office in order that they might view the results of an extensive survey made by Dr. Robertson, Commissioner of Health, and the Trustees of the Sanitarium, and showing the ravages of consumption. This small meeting was but the beginning of a movement among the churches which found larger expression in a really great gathering at the Municipal Tuberculosis Sanitarium February 12. Here, on Lincoln's birthday anniversary, the Chicago Church Federation and the Woman's Church Federation spent a profitable day in securing first-hand information. About six hundred representatives of the churches, ministers and laymen, were present.

### French Protestants Hospitable

Mr. Andre Monod is secretary of the French Protestant Committee and he has issued a letter to the churches urging them to extend hospitality to American soldiers on the ground that they are mostly protestant. A certain amount of free hospitality will be afforded and opportunity will also be offered by some homes to receive paying guests for a little touch of home life. The news of this kindness should greatly increase the warmth of feeling between French and American protestants.

ORVIS F. JORDAN.

# News of the Churches

## Harold Bell Wright Justifies Present War

Harold Bell Wright, author and Disciple, had an article in a recent issue of the American Magazine in which he expressed the belief that the present war is in exact accord with the doctrines of Jesus. He gives what he considers scriptural proof that such is the case. We quote from Mr. Wright's argument: "Jesus, the light of the world, kindled the fire of this world war in those days when he declared for the divine rights of humanity against the assumption of those who falsely claimed a divine right to oppress and enslave humanity. The enemies of the truths that Jesus spoke and lived extinguished the torch of his earthly light on bloody Calvary. They could not put out the fire he had kindled; and that fire has spread until, today, the nations are aflame. And the enemies of humanity, with the same spirit that nailed the world's Saviour to a guide post where the roads to heaven, earth and hell corner, are fighting now to extinguish the fire his teachings kindled."

## Perry J. Rice to Begin Chicago Work March 1

Perry J. Rice, of El Paso, Tex., will be in Chicago to begin his new task as executive secretary of the Chicago City Missionary Society, March 1. He will devote all his time to the society. The Disciples of Chicago will give him greeting at a dinner of the Social Union to be held at the Chicago City Club on March 4, at 6:30 p. m. A large attendance from all the churches is desired by the committee, consisting of E. S. Ames, Austin Hunter, W. G. Winn and C. B. Scott.

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—Theodore Shonts of New York City, for several years chairman of the board of trustees of Drake University, has resigned, and Keith Vawter of Cedar Rapids has been elected to fill his place.

—S. G. Inman is to represent the Disciples of Christ on the program of the convention of the Laymen's Missionary Convention to be held at Kansas City, Mo.

—A. I. Zeller, of the Chicago Heights, Ill., church, is in charge of the "Four-Minute Men" of that community and is a member of the Illinois Council of Defense.

—A new Bible school building to cost \$25,000 is the aim of the men's Bible class at First church, Columbia, Mo., Madison A. Hart, pastor.

—T. Elmore Lucey, of Springfield, Mo., a well-known Disciple, has charge of the Chautauqua work at the army cantonments under direction of the Y. M. C. A.

—On the occasion of the unveiling of the service flag at the Sedalia, Mo., church, Mrs. F. Meriwether read a most effective paper on "The Service Flag—an Emblem of Responsibility for Life." Because of the fact that Mrs. Meriwether has a son who is first sergeant in a machine gun company at Camp Doniphan, in Oklahoma, she is well able to prepare such a paper. In this paper she makes this interesting quotation from a letter written her by her son: "I do not think that anything is as important right now, as that I become as proficient as I can,

inasmuch as I have charge of the very lives of men. The responsibility of this charge is to me the most important thing on earth. When (or if ever) I come back and someone asks me what became of a certain man, can I ever stand up and say he lost his life fighting for his country, if through some negligence of mine he died because he was not quartered well, not fed or clothed well, or not taught well?"

—Harry C. Munro, the Alaska missionary under the A. C. M. S., writes that a petition has been prepared for him signed by 109 persons asking him to remain in Petersburg, where he has been holding a meeting, and establish a church. Building and finance committees have been named, a lot already having been purchased for a building site. The largest lumber mill in Alaska is located at Petersburg. This church will be the second Disciples organization in Alaska, the first being at Seward.

—The American Society is emphasizing the importance of the churches making Easter Sunday a decision day for evangelistic effort, and suggests several booklets for use in making preparation for such a campaign. Among these is "The Training of Church Members," published by the Disciples Publication Society. The Society is anxious to have reports of results of "Decision Day" in all the churches.

—Perhaps other churches could profitably use the "Victory drive" plan which East End church, Pittsburgh, has adopted to win new members for Easter. Five companies are organized with captains and lieutenants. Each company must recruit twenty men as personal workers. Men, women, the Christian Endeavor, the Red Cross and Guild and the Sunday school constitute the companies. The drill is on Wednesday nights. One hundred names of eligibles are handed out. Already the new members are coming in.

—G. L. Snively dedicated the Ivanhoe Park church, Kansas City, Mo., on February 17, raising nearly \$20,000, although but \$14,000 was required by the present building. The large surplus will go toward the new auditorium fund.

—John L. Brandt, for many years leader at First church, St. Louis, Mo., has accepted a call to the pastorate at Muskogee, Okla. During Mr. Brandt's long service at St. Louis, about three thousand members have been added at First church. His first period of service was at the old building, farther down town, and his later pastorate of nearly seven years has for the most part been at the new home purchased a few years ago farther west.

—During the four years of service of H. E. Van Horn at Oklahoma City, Okla., First church, there have been 1,165 persons received into the membership of the church. Last year over \$5,000, was raised on an indebtedness incurred by the church.

—Bethany College has about a hundred men in the United States army. The college Y. M. C. A. shipped Christmas boxes to eight men formerly students at Bethany but now in service in France.

—W. T. Moore, the veteran Disciple preacher and author, who has been

very ill at Eustis, Fla., is reported improved.

—A campaign of personal evangelism is being promoted by C. V. Dunn at Central church, Springfield, Mo. About fifty workers have been enlisted for this special service. The campaign will be followed immediately by a series of evangelistic meetings.

—J. T. Ogle, leader at Durant, Okla., has raised funds to pay off a long-standing indebtedness on the church of \$6,000.

—J. W. Baker, who for nine years has served the West Washington Christian Missionary Society and the American Society in the Northwest, with headquarters at Seattle, has left this field to promote the development of some mining lands near Joplin, Mo.

—John L. Brandt, Jr., recently resigned at Queen Anne church, Seattle, Wash., will continue to make Seattle his home and will do war work.

—G. W. Titus, who left the pastorate at Mishawaka, Ind., to accept a position under the Y. M. C. A. in France, is spending a few days with his wife and family at St. Thomas, Can., before sailing from New York.

—DeWitt S. Schwartz, whose family are members of Union Avenue church, St. Louis, is reported as one of the American soldiers rescued in the sinking of the Tuscania. Another son is already in France.

—R. P. McPherson of McPherson, Kan., has resigned from the pastorate there and will devote this year to farming.

—Chicago Disciples should take advantage of the opportunity to hear Professor Hugh Black, of Union Theological Seminary, New York, at the University of Chicago, on the morning of March 3. J. Ross Stevenson, of Princeton Theological Seminary, will serve as university preacher on March 10.

—Secretary H. H. Peters recently spent Sundays with the churches at El Paso, Secor and Eureka. El Paso is putting on the every member canvass for a strong missionary program. Secor was engaged in a meeting conducted by the district evangelist and Eureka had the presence of President McLean of the Foreign Society and Mrs. Atwater, president of the C. W. B. M. President McLean spoke at the morning service and Mrs. Atwater in the evening. Secretary Peters addressed the Christian Endeavor society. Eureka will be a living link this year in all the societies, with a missionary budget of \$1,800.

**NEW YORK** **CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—Professor A. W. Fortune, of Transylvania, is the author of a new book just from the press entitled "The Conception of Authority in the Pauline Writings." This work was submitted to the faculty of the graduate school of arts and literature in the University of Chicago as a Ph. D. thesis.

—The new leader at Laredo, Tex., is Owen Hornburg, recently of Brady, Tex.

—G. A. Faris, former editor of the Christian Courier, Dallas, Tex., who recently went to South Texas in the inter-

est of his health, is reported slowly recovering from a serious attack of pneumonia.

—The East Dallas, Tex., church, led by John G. Slayter, has started a campaign to sell \$15,000 worth of war savings certificates among the members of the congregation. An effort is being made also to raise \$15,000 to pay off a church debt, which comes due in five years, about the same time the savings certificates are payable. So the plan is being promoted for the members of the congregation to buy these certificates with a view to contributing them to the building debt fund. A committee has been appointed to work out the details of the scheme.

### MEMORIAL CHURCH OF CHRIST CHICAGO

(Disciples and Baptists)  
Oakwood Bldg., West of Cottage Grove  
Herbert L. Willett, Minister

—A severe loss by fire was recently sustained by the Longview, Tex. church.

—Craig Schwartz of the Lindenwald church, Hamilton, O., has left the Y. M. C. A. war service at Camp Sherman, and after a brief rest will return to his pulpit, beginning a series of meetings there on March 10.

—Franklin P. Smith of the Seymour, Ind., Central church, is now at Camp Grant, where he has been assigned to the 36th regiment of the United States engineers.

—James A. Burns has resigned the work at Fort Madison, Ia., to accept the pastorate at Woodbine, Ia.

—W. D. Ryan of Central church, Youngstown, O., wrote recently that he was in the midst of the mountains of Alabama, with the temperature about that of the month of May in the north. There are 45,000 soldiers at Camp McClellan, located at Anniston, in which Mr. Ryan has been working under Y. M. C. A. direction. During Mr. Ryan's stay in the camp he also looked after the interests of the little church at Anniston.

—At the beginning of his second year's work at First church, Kansas City, Mo., James E. Davis is delivering a series of evangelistic sermons "dealing with the fundamentals of Christianity and interpreting the scriptures in the light of present day events."

—Not satisfied with giving at Los Angeles the largest attendance, three times over, of any Men and Millions Movement set-up meeting, the few places visited by the team in California have subscribed a total of \$390,000 toward the \$6,300,000 fund of the movement.

—J. Lem Keevil, of Forest Avenue church, Nashville, Tenn., will probably enter Y. M. C. A. war camp service.

—W. T. Fisher of the Mason City, Ia., work, writes that C. W. Cauble, dedicatory, raised \$30,000 in cash and pledges at the Mason City church on dedication day, February 10. The new church home is valued at \$115,000.

—The National Board of Christian Endeavor of the Disciples of Christ has just called John D. Zimmerman, of Topeka, Kan., to become its field representative, giving part time to this work up to the Fort Worth convention. At the present time he will be located at Topeka. James E. Davis, president of the national board, writes that Mr. Zimmerman is young and energetic and of large experience in Christian Endeavor. A ques-

tionnaire will at once be mailed to all of the state missionary boards touching their Endeavor work. Mr. Zimmerman will hold a school of methods at Bethany Assembly this year.

—W. O. Stevens of the Lake Charles, La., pastorate, has been granted by his congregation a leave of absence in order that he may serve the Y. M. C. A. as religious director at the aviation field located at Lake Charles.

—A. F. DeGafferelly of Sidell, Ill., has received a call for the third time to the work at Hampton, Va. He has not yet given his decision. The Sidell church is uniting with the Methodist church of the town in union meetings for purposes of coal conservation.

—H. H. Peters of the Illinois state work, writes that there are 1,100 Disciples among the soldiers stationed at Camp Logan and Camp Ellington, Houston, Tex., but that the local churches are unable to secure their names. Ministers Pendleton, Morrow, Ewell, Steele and Camp Pastor Pontius are anxious to minister to these men, and it is deeply desired that friends and relatives of the soldiers send their names and the departments in which they are serving to M. L. Pontius, Camp Master, Hotel Bender, Houston, Tex.

—E. L. Day of the Marion, Ind., church, reports a fine spirit of unity and cooperation among the churches there in campaigns for coal saving and other conservation plans.

—In a recent item concerning the very successful work of Shirley R. Shaw, of California, he was spoken of as pastor at Red Bluff instead of at Santa Barbara. Mr. Shaw came to the Santa Barbara work from Red Bluff over a year and a half ago.

—Edgar DeWitt Jones of First church, Bloomington, Ill., is one of the latest recruits for cantonment service. He is now located at the camp at San Antonio, Tex., and may be addressed in care of Rev. Hugh McLellan, San Antonio. During Dr. Jones' absence the following men will occupy the Bloomington pulpit: H. H. Peters, S. J. Corey, F. D. Kershner, C. C. Morrison and F. W. Burnham.

—The Illinois State society has arranged for two schools of methods this year; one at Central church, Peoria, in April, and the other at the Charleston church.

—Miss Cynthia Pearl Maus, of deserved fame in the field of intermediate Bible school work, will conduct a school of methods at First church, Los Angeles, Cal., March 12-16.

—Guy L. Zerby of Urbana, Ill., is making an institute tour during February among the Bible schools of East Pennsylvania and Maryland, being accompanied by Katherine E. Staub of the Eastern fields.

—The Sunshine Monthly is the name of a new publication issued in the interest of the Bible schools of the church at Wellington, Kan., led by H. W. Hunter.

—Flag day was observed by the Endeavorers at Mason City, Ia., church on February 9.

—Report comes of the death of P. C. Cauble, for many years a minister and evangelist of Indiana. Mr. Cauble retired from active work two years ago and went to Bloomington, Ind., where it was his purpose to educate his chil-

dren at the state university. One of the sons is now in France in artillery service. The widow of the deceased is a sister of Allen B. Philpott of Indianapolis.

—The Christian Endeavor society at DuQuoin, Ill., is flourishing under the inspiration of the new pastor, Ray H. Fife; there were 134 persons present at a recent meeting, and 334 present on the same day at the Sunday school service. Thirteen members have been added to the congregation at DuQuoin in the last few weeks.

—More than half of the state Christian Endeavor presidents are in war service.

—The popular Easter service for this year will undoubtedly be the Fillmore publication, "America's Easter Guest: The Cross Beside the Flag." The libretto is by Jessie Brown Pounds, and the music by J. H. Fillmore. The service may be used by Sunday schools, young people's societies and Red Cross organizations.

—J. M. Philpott of the Charlottesville, Va., church, is spending a few weeks in rest and recuperation in the milder climate of Florida. Mr. Philpott suffered from a slight illness in January. The Charlottesville church has just completed the most successful year in its history. One of the recent achievements is the increase of the missionary budget to about six times what it was in earlier years.

—The church board at Marshalltown, Ia., has added a Christian Endeavor committee, which has charge of all Endeavor departments.

—Secretary Corey reminds Christian Endeavor organizations of the brotherhood that the watchword for the year is, "Over \$15,000 from the Endeavor societies by September 30, 1918."

—Roy Rutherford, of Kentucky, now in service under the Y. M. C. A. at Camp Zachary Taylor, writes that 1,200 of the 3,000 regulars among whom he is working have been enlisted in Bible classes, with an average attendance per week of 450. The classes meet in barracks and are for the most part taught by soldiers. This record is said to be by far the best yet made by any religious secretary. Seven ministers of the brotherhood are now engaged in

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various branches of the "Y" work at the camp.

—Secretary H. H. Peters, of Illinois, reports that the work of the district evangelists of the state accomplished in six weeks the following results among many: Eighty-four churches visited, 5 ministers located, 5 meetings with 82 additions to membership, besides strengthening a number of churches. One of the evangelists is spending a few months with a church helping in the completion of a new building that has been in progress of erection for three years. Mr. Peters reports an enthusiastic meeting of the state board this month, with twenty of the members present.

—Dr. W. A. Frymire, who has just returned from the Congo, has engaged for a year's internship in the Charity Hospital, New Orleans. Much of his time while in the Congo was taken in the construction of the new hospitals at Lotumbe and Monieka and he is anxious to get himself in thorough training for his medical work on his return. The Charity Hospital has 1,300 beds and deals with many cases of tropical diseases. New Orleans is also a good center for the study of the French language, which has become quite necessary for work in Africa. The French language is the commercial and diplomatic language of Central Africa.

—A. LeRoy Huff, minister at Charleston, Ill., writes that "easily the outstanding message of the year at Charleston" was Dr. Willett's address on "The Church and the World Crisis," which was delivered there to a crowded house. Mr. Huff has recently been chosen president of the city ministerial association. The church is cooperating with three other churches of the city in union Sunday evening meetings during February and March. The men of Mr. Huff's congregation have organized themselves into a war emergency council; this organization sent a Christmas box to all enlisted men of the church, and is doing war service in many other ways. A lyceum course promoted by the young people's society of the church has been a success. The church is rejoicing in the addition of an entire family to the congregation two weeks ago. An evangelistic meeting will be held late in March.

—John Ray Ewers, of East End church, Pittsburgh, was called by the National War Work Council to work a month in Camp Hancock at Augusta, Ga. He was not attached to any one hut, but worked under the headquarters and spoke in every hut in camp. He also talked each morning in hospital wards and frequently in mess-shacks and in the field. He addressed the entire 110th regiment in the field and on each Sunday spoke at regimental services. He also addressed the Augusta Rotary Club. His stay in Augusta was made doubly enjoyable because of the fine fellowship of Howard Cree, of First church, Augusta. Mr. Cree is the leading minister in the city and is the head of the Soldier's Club. As a direct result of Mr. Ewers' work in Camp Hancock, 1,079 war-rolls, or decision cards, were signed by the soldiers. Only the most quiet and careful methods were used to obtain these decisions. Reconsecrations and new decisions are included in this number.

—Central church, Jacksonville, Ill., has appropriated \$200 for use in work among the boys and girls of the congregation. This church is doing more for commu-

nity betterment than for several years, it is reported. The last year added 88 members to the congregation, and all at regular services. The church is now a living link in the American Society. For missions, benevolences and temperance a total of \$2,661.44 was raised during the past year—this besides money raised by organizations of the church. M. L. Pontius, minister at Central, is spending the month of February in camp at Houston, Tex., his salary and expenses being paid by the church as a contribution to the war for democracy.

—D. H. Shields, of Main street, Kokomo, Ind., will spend next month at Camp Shelby, Hattiesburg, Miss., his congregation "paying the bill." Mr. Shields is a busy man. He is president of the state ministerial association, also of the local ministerial association; is

chairman of the county board of charities, also of the county morals committee, under the council of defense; is a director of the county anti-tuberculosis league, also of the public health association, also of the county Red Cross association, also of the American temperance board, etc., etc. At a recent father and son luncheon held at the church, 115 men and boys sat together, and on the following Sunday morning a still larger number sat in a reserved section at the morning church service.

—F. M. Rains, of the Foreign Society, writes from Jacksonville, Fla., that though his health has not been good for two or three years, he is now very much improved and busy at his work. He is speaking almost daily. He held missionary rallies at Birmingham and Montgomery, Ala., early this week.

## Foreign Missions and the War

Many of the Living-link churches are indicating their desire to make up the extra amount in the salaries of missionaries caused by the increase in money exchange in China and other countries. While three years ago the American dollar purchased \$2.50 in Chinese silver, today it purchases less than \$1.50. The Society has been under the necessity of making up this difference to the missionaries.

The Foreign Society has now more than 150 Life-line Christian Endeavor societies. The Life-line societies give \$50 or more a year and support their own native evangelists in mission lands.

Our missionaries in Africa have already put in an application to the Government for the purchase of sites for the two new proposed mission stations up the high Juapa River. These are the two stations represented by the African mission after the survey of the whole field by the missionaries last summer. The Government has been asked for seventy-five acres for each station. These new centers will be located in a thickly populated region where missionaries have never gone and where

large stretches of country will be tributary to them. Some months ago native evangelists were sent to points near these proposed stations to begin the work.

Many of the churches are asking that their apportionments be increased from the amounts designated by the Joint Apportionment Committee. Pastors and leaders are evidently feeling that in this time of great sacrifice missionary ideals must be lifted to a higher plane.

It will be well for every church to observe the first Sunday in March as a great foreign missionary day, even though the giving is on the weekly plan. Nothing will take the place of this great day for educational purposes. Besides this, even the churches that use the weekly giving plan can appeal for special gifts and offerings from those who are not giving weekly for missions. To the churches which have not as yet introduced weekly giving the first Sunday in March is the opportunity for missionary appeal and giving. The new goal of the Foreign Society of \$750,000 this year is none too high.

STEPHEN J. COREY, Secy.

## A Little Story of War-Time

For three years Texas has endeavored to secure the services of Mrs. Elizabeth Ross, mother of Emory Ross, our beloved missionary to Africa, but each time some other state has spoken for her, and secured her time.

With the coming of the winter days, this year, our hopes were realized. However, "Mother Ross" (as we delight to call her), was not equal to our delightfully mild (?) climate, so she at once became ill with a serious attack of "grippe-pneumonia," and as she was traveling with our State Missionary, Mrs. Berta McMasters, who is a beloved member of the Texas Christian University family, they both came to us.

We learned at once that each mother was daily, hourly praying for—her son—her only child, who was sailing the seas—"In service."

Both sons were noble Christian statesmen, one was on his way to France, the other to Africa. The one, Lieut. Allen McMasters, the other Emory Ross.

Strange to say, the matter was rarely mentioned by the mothers themselves, nor by the friends who tended the bedside of Mrs. Ross; each little mother wore an anxious smile that went to the hearts of us all. These mothers were hourly waiting for news, for each son

had promised a cable as soon as he landed. "Mother Ross" became decidedly ill. Mrs. McMasters did not leave her bedside night or day. Then came one or two anxious days for us all.

Then came a brighter day—for "Mother Ross." But what of Mrs. McMasters? The news of the sinking of the *Tuscania* had reached us. She said not a word. She smiled just the same. We all prayed for her—and hoped for news.

Mrs. Ross' face was wreathed in smiles; when morning came once more, she sat among her pillows—with a beaming face. "Cape Town. Safe. Well." Magic words!

The next morning, about the same time, it was dear Mrs. McMasters' time to wear sunshiny smiles, for she had received her cable and it said: "Magic words" also. "France—safe."

All the host of friends will rejoice in these lines, "Safe—Well!" and thanking God for taking care of these two brave boys "In service" for God and Our Country; these boys who were the only children of widowed mothers.

MRS. CLIFFORD WEAVER.  
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Fort Worth, Texas.

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Numbers  
Six Hundred

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EASTER



OFFERING



MARCH 31

## THE EASTER OFFERING, MARCH 31st

### The Church's First Line of Defense

FOR ITS

### Widows, Orphans, Aged and Sick

With its Homes all full, with scores seeking admission, with its funds exhausted, with its credit taxed to the limit, with living at War prices, The National Benevolent Association is

#### UNDER WAR STRAIN

For thirty-two years it has served the Brotherhood faithfully. For thirty-two years our churches and Bible schools have sustained it generously.

For thirty-two years God has blessed it richly.

In these years it has ministered to 346 aged brethren, 3,565 widows, 9,347 children, including hospital patients, to over 20,000.

Its family today, in twelve institutions, numbers over 600, exclusive of hospital patients; 500 children, 110 aged. These children and aged brethren must be fed and clothed, and others beside. Their cry of need must not be lost amid the din of war. They have no resources but faith in God and confidence in our brethren.

### Every Church—Every Bible School—Every Individual

Will Unite This Year in a Drive for

## \$150,000

\$50,000 in money, March 31, to supply the barest needs of bread and butter;

\$50,000 in money to supply clothing, fuel and other necessities;

\$50,000 in money to finish unfinished buildings, to keep buildings in repair and to enlarge so as to meet increased demands, the result of the war.

#### FREE SUPPLIES

A fine Easter program, suitable for Bible school and choir, attractive literature consisting of a leaflet and a twelve-page booklet, coin cards, and a pretty tag in the shape of a shield—a leaflet, coin-envelope and a shield for each person will be sent on application.

Make it unanimous, a tag for each giver.

**Important:** Make all checks and drafts payable to Mrs. J. K. Hansbrough, and send them to

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